

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

Gardiner, Maine, Friday, February 28, 1834.

New Series, Vol. VIII.—No. 9.

PRINTED EVERY FRIDAY MORNING BY
JOSEPH D. LORD & CO.
PROPRIETORS.

WILLIAM A. DREW, Editor.

TERMS.—Two dollars per annum, if paid in six months or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged.

Any person procuring six good subscribers and becoming responsible for them, shall be entitled to a second copy; and in like proportion for other numbers.

Subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid.

All communications forwarded by mail, must be sent free of postage.

From the N.Y. Chris. Messenger & Philad. Universalist.

UNIVERSALISM DISCUSSED.

TO MR. E. S. ELY,
Philadelphia, Feb. 8, 1834.

Dear Sir—In my last letter, I proposed the following joint question as the basis of our discussion, viz. "Is the doctrine of endless punishment taught in the Bible? or does the Bible teach the final holiness and happiness of all mankind?" As you have not objected to this proposition, it is presumable that you accept it. This, then, I shall consider a settled point.

When you desire me to state 'which of the many prevalent systems of universal salvation, I judge to be true,' I supposed, and felt myself justified in supposing, that you simply wished to know whether I did or did not hold to punishment in the future state. I frankly certified you that I believe the Bible furnishes no evidence of a punishment beyond the present life. But it seems that this answer did not cover the entire ground of your query. You ask me whether I hold to the annihilation of the human race; or whether I believe with the Destructionists, that the wicked shall be blotted out of existence. All this you ask in full view of the fact, that I had engaged to sustain, on Bible testimony, the final holiness and happiness of all mankind!

After noticing five theories, including the two above referred to, each of which you seem to consider worthy the name Universalism, you say, that if I have any other system of universal salvation, you would like me to disclose it—and then you add, 'if you choose, however, you will undoubtedly have the right to resort to any one or all of these theories, which I deem refuges of lies.'

Let us suppose that in my last letter to you I had drawn a faithful portrait of Mohammedanism—another of Mormonism—another of original Calvinism—another of Arminianism—and a fifth of Arminio-Calvinism. And suppose that, having placed these several theories before you, I should have added, 'If you have some other scheme of endless punishment, which has not been named, I desire you frankly to disclose it.—If you choose, however, you will undoubtedly have the right to resort to any one or all of these theories, which I deem refuges of lies.'—In this case what would have been your judgment? I am satisfied you would have said, in effect, 'what does all this amount to? It is any thing but argument. By classing the system of an opponent with theories which you know he abhors, and then styling them refuges of lies, you may excite prejudice against him—but you cannot reasonably expect, by such a course, to subvert the interests of the truth of God.'—Such, I am persuaded, would have been your judgment—and your judgment, in my opinion, would have been just.

There are but three systems of Universalism. 1st. Calvinism Improved—chiefly differing from Calvinism in supposing a universal vicarious atonement, and in the consequent salvation of all men. Edward Mitchell, of New-York, is, I believe, the only public advocate of this form of Universalism in the United States.

2d. Arminianism Extended—the system advocated by Winchester, Chauncy, and others. It extended probation into the future state, allowed of future limited punishment, resulting in the final holiness and happiness of all mankind. This system is held by many Universalists—and prominently by the Massachusetts Restorationist Association.

3d. In noticing the third system, I shall give you my own views—premising that they are the views of a large majority of American Universalists. 1st. I believe that God will render to every man according to his deeds; that is, according to his own deeds, Rom. ii. 6;—consequently, I reject the doctrine of vicarious atonement. 2d. I believe that the righteous shall be recompensed in the earth, much more the wicked and the sinners. Prov. xi. 31.—consequently, I believe the Bible furnishes no evidence of a punishment beyond the present life. 3d. I believe that God will reconcile all things to himself; that 'God may be all in all.' Col. i. 20; 1 Cor. xv. 28. And this salvation I believe to be the gift of God, and not of works, lest any man should boast. Ephes. ii. 8, 9.

Although I have been thus particular in stating my Bible creed, I wish to have it distinctly understood, that in the present controversy, I shall confine my remarks to the two prominent doctrines of endless punishment, on the one hand, and the final holiness and happiness of all mankind, on the other. With topics of minor importance I shall have nothing to do, excepting so far as they may have a direct bearing on the general issue. I shall expect you to furnish such Bible testimony in proof of endless punishment as you may deem conclusive; and I shall produce Bible testimony in proof of the final salvation of all mankind. I shall use all honorable means to convince you that the passages you cited do not establish the point to be proved; and in like manner you will be called on to show wherein the evidence by me adduced, fails to establish the doctrine I have engaged to sustain.

You are aware that all I desired you to state, was, 'whether you predicate endless punishment on the sins of this life, or on endless sinning.' The creed with which you have furnished me was therefore uncalled for, excepting so far as it gave me to understand your views on that particular point of

doctrine. And in my view, any thing farther was wholly unnecessary. Until the joint question mentioned in the first paragraph of this letter, is disposed of, I shall not consent to discuss the doctrine of original sin, total or partial depravity, necessity or free will, moral or physical ability or inability, vicarious atonement, the Trinity, materiality or immateriality, intermediate state, or in short any other doctrines than those mentioned in the question. My reasons for confining the present discussion to these limits, are briefly as follows:

The original proposal stated, that 'of all subjects ever presented for the consideration of man, that which relates to our final destiny is unquestionably the most important.'—Our readers are primarily interested in coming to 'a knowledge of the truth,' in relation to the momentous concerns of eternity.—They feel comparatively little interest in minor points of theology. If you can prove the doctrine of endless punishment, they will mourn over the prospective doom of the children of humanity; but if I can clearly establish the doctrine of the 'reconciliation of all things,' and thus vindicate the ways of God to man, they will 'rejoice with joy unspeakable and full of glory.' They have fixed their eyes upon us and are saying in their hearts, 'Brethren, do not perplex our minds with the subtleties of polemic theology. We wish you to keep the two prominent doctrines constantly in view. We wish to know, definitely, what will be the final destiny of ourselves, our children, our relatives, and of the world at large. We beg you to leave minor points out of the question. We wish the discussion to be of definite character.—Let the inquiry be, What saith the Scriptures? Exercise Christian charity and candor, and we have little doubt that the truth of the matter will be clearly revealed.'

As to the passage quoted in the concluding paragraph of your letter, I have only to remark, that you will most probably introduce them, in their proper place, as proofs of the doctrine you suppose them to teach; and they shall receive the attention they justly deserve.

I shall expect your next communication to contain as many of your proofs of endless punishment as to you may appear expedient.

Respectfully yours,
ABEL C. THOMAS.

A SERMON.

BY REV. S. C. LOVELAND.

'This is a faithful saying and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe.' 1 Tim. iv. 9, 10.

A faithful saying is a scriptural form of expression for emphasis. The sayings of God are faithful, because they are the fruit of his infinite love and compassion for the children of men. When divine revelation points us to a faithful saying, shall we not expect a subject of peculiar importance? A subject couched in the most plain and expressive language, fully indicative of the ideas meant to be communicated. We shall endeavor to treat the language of our text in this light; put the plainest construction upon the words, and draw such inferences with such deductions, as the most natural interpretation of words would require. On the authority of the apostle's word, we are told, that our subject is worthy of all acceptance; not worthy to be received by some people only, and rejected by others; but worthy to be received by all people. All have in it an equal interest. Therefore, all should believe it; should hope for its truth, love its instruction, and engage in the promulgation of its principles.

Among the sayings marked faithful and true, in the writings of the apostle, we find the following. 'This is a true saying, if a man desire the office of a bishop (or overseer) he desireth a good work.' 'It is a faithful saying, for if we be dead with him, we also shall live with him.' 'That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying and these things I would that thou affirm constantly, that they which have believed in God, might be careful to maintain good works.'

We trust in the living God. The apostle here qualifies the word God with a most happy and appropriate epithet. The living God is an expression opposed to all the gods of the heathen. They were numerous, but none of them did live. They were called gods in the plural, as there were 'gods many.' They had eyes but they could not see; they had ears, but they could not hear; they had hands, but not a single distressed votary could they help. Such were the gods of the heathen. They that trusted in them, trusted in vanity and lies. But it is the privilege of Christians to trust in the living God, who giveth us richly all things to enjoy. The living God is worthy of our utmost confidence and trust. It is he who made us, and not we ourselves. It is he that bestows upon us the blessings of that providence, which we behold over us and about us, on every side. It is his wakeful and ever watchful eye, that is always upon us for good. It is his power and goodness that makes his sun to rise on the evil and on the good, and sends his rain upon the just and unjust. Who would not trust in a God of such infinite and glorious perfections, whose mercy and goodness are commensurate with every attribute of his powerful existence?

The apostle attaches one important idea to that of the living God, which is, that he is the Savior of all men. When he realizes his confidence in the living God, it is that God, who possesses, in his view, this character, 'the Savior of all men.' But can God be the Savior of all men, and yet all men never be saved? We can very easily acknowledge him the Savior of all whom he saves, and him the Savior of the Savior of any more? I am aware that some content themselves to believe that God is the Savior of all men, from other considerations, than that of their actual salvation. They allow that God will have all men to be saved and to come unto the knowledge of the truth; but they consider no proof of the actual salvation of all men. They allow that Christ tasted death

for every man, gave himself a ransom for all men; but this they do not carry to the final and actual salvation of all men. They consider in the light of what they call a universal atonement—a foundation, laid for all men. It is a preparation that gives all the liberty of salvation, a chance to choose the good, and by this choice, to secure endless felicity, while on the other hand, this chance once omitted, the subject falls into endless perdition. Now if we grant all this to be true, does it make out that God is the Savior of all men? We are thankful for every happy plan of divine grace, for every real token of the divine mercy, and are glad to see them extended to every son and daughter of Adam. But when they are left short of finishing what they have begun; that Christ tasting death for every man only benefits some men; and that God's will to save all men, only proves effectual in saving some men; what shall we think or say? Shall we conclude this makes God the Savior of all men according to the language of the apostle?—This conclusion is often drawn in books of divinity; but it is never allowed in other things. Men are content to put a construction upon language here, which they would not put upon it, in the ordinary concerns of life.

Suppose, for instance, there were a number of persons in a drowning situation, and a good swimmer proposes to save them all from a watery grave, on condition that when he swam to each of them they would lay hold of him. He would put his hand upon no one. Those who laid hold of him, he would bear to the shore; but those who did not, he would leave them to perish. The condition proposed for every drowning person was the same; but the same consequences did not uniformly follow. Some were saved from the water, and others were drowned. Now is the swimmer entitled, in a temporal sense, to the appellation of being called, the Savior of all those men? Who would consent that it might be published, he was their temporal Savior, even from a watery grave, when a portion only of those unfortunate persons, were actually delivered by his agency? Should his claim to this title be argued on the ground of the liberality of the conditions, proposed alike to all who were in the same condition, would this satisfy any rational person that this claim, that he was a Savior of all, was a just one? No person would so judge, in any thing of a temporal nature. But in interpreting the sayings of God, faithful and true, worthy of all acceptance, many appear to conclude, this is fair. They sometimes seem alarmed and grieved, that we explain the word of God, as we would the most faithful sayings of men, and that we believe in universal salvation, because we trust in the living God, who is the Savior of all men.

It may be asked, if God is the Savior of all men, by actually saving all from sin and all its consequences, how is he specially the Savior of those that believe?—To this question we believe a very rational reply may be given. That God is the Savior of all men, expresses a general proposition, not of what has as yet taken place, but of what will be accomplished in the dispensation of the fullness of times. God said to Abraham, when he had no child, 'a father of many nations have I made thee.' It was then true to Abraham when the promise was made. It was as sure as the immutable word of Jehovah. St. Paul says, God calleth those things which be not, as though they were. It must be understood in the same light, that God is the Savior of all men. It is in prospect of that, which requires the fullness of times to accomplish. 'For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee.' And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. 'Wherein God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor to the soul, sure and steadfast, and entereth into that within the veil, whither the forerunner is for us entered, even Jesus our high priest forever after the order of Melchisedek.'

Salvation is made special, when actually received. This is said to be to them that believe? The reason for it is apparent.—Faith is that exercise of the human mind,—that brings it to the understanding of holy things. Without faith we know nothing of them. It is from this consideration, that so much is said of faith in the New Testament. Our Savior marks the distinction between faith and the want of it, in the following words: 'He that believeth on the Son hath everlasting life; he that believeth not the Son, shall not see life; but the wrath of God abideth on him.' In a similar manner he notices the same subject, in another place.—'He that believeth and is baptised shall be saved; but he that believeth not shall be damned;' (or as the word might be more properly translated, condemned.) 'Without faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is the rewarder of all them that diligently seek him.' Faith brings home to the mind distant prospects, and when it works by love, it purifies the heart. The man that does not possess this faith, does not enjoy this operation of mind, described by the pen of inspiration. Salvation then is special to all that believe. It is evident it cannot be so, to those who do not believe. The gospel can bring no rich treasure to them, while they remain in that state. Its news may reach their ears, and they may be pleased with the richness of its plan; but every happy influence is lost, without faith. We see then how God is the Savior of all men, though all men are not now delivered from sin, death, and suffering; and how he is specially the Savior of them that believe. A portion of the human race, now believe the gospel; God is specially their Savior. God is now the Savior of all men in prospect, and

specially the Savior of some men. The number to whom he is made a special Savior is rapidly increasing, as we find believers are multiplying. And when all men have faith in God, as specially their Savior; then that which we now have in prospect, will be fully accomplished, and God will be actually the Savior of all men, as he is now, specially, the Savior of some men. Christian reader, do you believe this? Then you have a faith in which you may be happy.—Nourish every holy affection; flee every sin, and we believe the Lord will not forsake you in this acknowledged faith in his extensive possession, and in the love of the gospel of his dear Son.

We labor because we trust in the living God. This is an idea much controverted, by those who are unwilling to believe that God is emphatically the Savior of all men. They tell us, if the plan of God is to save all men, there can be no need of labor; if it be a truth without the possibility of failure, to be accomplished by the power of God, we may as well be idle as industrious. But we think such people most assuredly draw an erroneous conclusion, from the plain expression of the divine testimony. What are the motives that generally induce men to labor? Is it because they have a prospect of success, or because they have not? Suppose, for instance, there was no promise left on record, for the final salvation of a single individual that belonged to the race of our first progenitor, what encouragement would there be for labor? Most certainly, none. All would be darkness and despair. Every hand would be feeble, and every heart faint. It is from the encouragement that the divine promises give, that we have courage to labor. This is the very exciting power that rouses us to action, in all our spiritual as well as temporal concerns. On the one hand, we behold the wants of our fellow beings and our own; on the other, we have for our encouragement, the promises of the living God. Who would not labor, having such views, and under such circumstances? If those who believe in the final salvation of some men, are engaged in preaching and prayer, because of the prospects which the Lord has set before them, should they preach less, or be less devotional in prayer, when their faith becomes so far extended, that they can believe that God will save all men? The fact is, the more extensive the plan of salvation, the more necessary it is, there should be labor to effect that plan. God has placed before us his great work, and we are among the instruments of his power to effect that work. Not that he has made it dependent upon us. He understands the management of his own concerns. We cannot defeat his purposes by our want of faithfulness; but we may incur his displeasure, and must then suffer for our disregard of his mercy and truth.

We behold the husbandman in the labor of the field. Why is he thus engaged? Is it not because he has faith in the providence of God, that he will bless the labor of his hands? Most men have faith in the good providence of their Creator, in temporal things, that appear not to have an actual faith in him in spiritual things. The husbandman prepares his fields, and sows his grain. He goes forth in the morning, and in the evening withholds not his hand. From day to day he cheerfully meets whatever he may find presented in his way, and all for the hope of reward which he expects, and expects alone, according to the providence of the same God, in whom St. Paul trusted as the Savior of all men. Remove from the husbandman his encouragement, and would his hands long be strong to labor, and his heart cheerful in meeting the toils of the field? Most certainly not. Could he be informed from the mouth of a Joseph, that there would be a drought, during the season that was then before him, which would cut off all prospects of success to his labors, he would cease his work, for the very good reason, that he had no prospect of reward. In spiritual things we may conclude it is as natural, in this respect. A man must have a motive to action in all that he would do, as the result of reason. When the motive is removed, he concludes he has no more cause of pursuing what might otherwise have been his object.

In a good cause, if need be, we should always be willing to suffer reproach. No man should be reproached for well doing, yet no one can expect to escape the censure of those who do evil, or who love a wicked cause. Reproaches more generally come from the mouths of those who most deserve them. The righteous are not fond of reproaching their fellow beings. The author of our text had a good share of this evil treatment to suffer from those who ought to have treated him with kindness. But the cause of the Redeemer is greatest of all causes. The apostle Paul felt it to be such, and from the high estimation in which he held it, he was willing to take a very great portion of labor and reproach, and this he did abundantly. Labor and reproach are not the part which an engaged Christian or minister of the gospel is called to endure for a day or a year only. In labor he should engage for life, and the other he may expect to endure as long as he exposes spiritual wickedness to the light of day, or firmly adheres to the cause of his divine Master.—The servants of the Lord, should not forget the words of their teacher, when he reproaches of the wicked fell upon him. 'Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him, who after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.' Luke xii. 4, 5. The ancient Christians feared God, rather than the reproaches of men. They trusted in the living God. Their soul waited for God; he was their help, their shield, their strength, and their salvation. As did the ancient Christians, so should we labor and readily suffer reproach, because we trust in the living God, who is the Savior of all men; and to endure with patience, whatever we may be called to meet, from the enemies of the cross of Christ.

As soon as age shall have strengthened your limbs and mind, you may swim without a cork.

"PROTRACTED MEETINGS."

MR. EDITOR—I have for some time watched the movements of sectarian zealots with no small anxiety. I was in Boston about the time 'four days' meetings,' those 'new measures' for creating revivals, were set on foot in that city. I then heard a discourse delivered by a distinguished orthodox preacher, whose general tone I shall not soon forget. The object of the preacher was to remove objections that might be raised against the measures about to be adopted, and to show the necessity of pursuing a different course from what had been pursued. He alluded to the controversy which had been carried on between liberal Christians and the Orthodox, respecting doctrines. He signified very plainly that it was best to retire from that warfare. 'The enemy,' said he, (I think these are his exact expressions,) 'can bring more intellectual power into the field than we can, and unless the Lord fight for us they will gain the victory.' This frank confession discloses the whole secret of the 'new measures.' Controversy on religious subjects must cease. It could no longer be sustained. 'The enemy' to error and false doctrines had triumphed. The Goliaths of Orthodoxy had fallen before the champions of pure Christianity. The public mind must be turned in a new direction. The attention of the people must be called off from calm and rational discussion of doctrines; the feelings must be excited and the passions aroused. People must have no time to reason, read or reflect. Day after day, and night after night, they must listen to the most awful descriptions of the torments of 'hell fire,' which the most poetic imagination ever conceived. Men were told that unless they repented, God, with ten thousand thunderbolts in each hand, would meet and destroy them; would pour out upon them ten thousand vials of wrath. Men, women and children, were excited to the highest pitch of endurance; and, at the call of their minister, would rush in crowds to the 'anxious seats,' and in a brief period of time 'converted sinners' would be 'hopefully converted' into confident religionists. Thus the work of swelling the ranks of a sectarian clan progressed mightily for a time. But there is a point beyond which the mind cannot endure excitement. That point was soon attained. The fever reached its height. Its heat and its ravings gradually ceased; and a distracted and diseased community regained its sanity and its health. We now hear but little of 'protracted meetings,' and revivals. Occasionally, however, we read of attempts to renew them; but they are not accompanied with very brilliant success. This may in part be owing to the circumstance, that the most intelligent clergymen and laymen among the orthodox, now look upon them with distrust, or have abandoned them entirely, and they are left to the management of a second or third rate travelling Finnyite. And yet these 'protracted meetings,' notwithstanding all their evil effect in nourishing infidelity, promoting hypocrisy, stirring up strife in neighborhoods and families, and banishing Christian charity from the circle of their influence, have been the occasion of good. They have afforded us new proof that God can educe good from evil. More correct religious notions, and new societies of Liberal Christians have sprung up, and are springing up, in places where they have abandoned. And now as people have time for reason and reflection, they will examine more thoroughly into religious subjects, and error and false doctrine will gradually disappear. People will have an opportunity to look with unflinching eyes at the tattered garments of orthodoxy, and we trust, will cast them off for the clean and seamless robe of truth. The doctrines of the gospel will go on conquering and to conquer.

If all Christians would follow the noble example of those, who, in the Apostle's time, 'used curious arts,' and would collect together their 'creeds' and 'burn them,' and take the lessons of Jesus for 'the rule of their faith,' the five points of Calvinism and their concomitant errors, would soon be placed by the side of transubstantiation; and if they would take the example of Christ for 'the rule of their practice,' we should never again be pained by witnessing the unholy fruits of the fashionable 'revivals' of the present day.—*Ind. Inq.* Y.

It is most undoubtedly true, that all men are equally given to their pleasure; only thus, one man's pleasure lies one way, and another's another. Pleasures are all alike simply considered in themselves: he that hunts, or he that governs the commonwealth, they both please themselves alike, only we commend that whereby we ourselves receive some benefit; as if a man place his delight in things that tend to the common good. He that takes pleasure to hear sermons, enjoys himself as much as he that hears plays; and could he that loves plays endeavor to love sermons, possibly might bring himself to it as well as to any other pleasure. At first it would be pleasing and delightful. So it falls out in that which is the great pleasure of some men, tobacco; at first they could not abide it, now they cannot abide without it. *The Pearl.*

The voice of inspiration has enjoined hospitality as a duty. The dictates of nature concur in pronouncing it a virtue. In the simplicity of ancient times, it flourished as a vigorous plant. The traveller found beneath its wide spreading branches, a shelter from the noon-day sun, and a cover from the storm. But nations in their approaches to refinement, have been prone to neglect it.—They have hedged it about with ceremonies, and encumbered it with trappings, till its virtues faded or its roots perished.

While you say the religion of your neighbor is like a garment that sets loosely upon him, be careful that yours is not like a glove that fits either hand; those who have the least piety are ordinarily the most censorious; a dishonest man is first to detect a fraudulent neighbor.

'Charity rejoiceth in truth.'

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FEB. 23, 1834.

Religious Notice.

The subscribers, believing that much good will result from a Conference of the Universalist Ministers in the State of Maine, west of the Kennebec river, take this method to invite them, without exception, to meet at Minot Corner in the County of Cumberland, on Wednesday the twelfth day of March next, at 9 o'clock A. M.

The object of the proposed Conference is to consult upon the most efficient means to advance the best practical and experimental interest of the preachers, in connection with the general good of the cause of Christ. And we earnestly solicit the attendance of our ministering brethren.

WILLIAM FROST,

GEORGE BATES.

P. S. It is not expected that there will be any public religious Services on the occasion.

REV. B. TAPPAN'S FOURTH LECTURE.

We think the Lecture of Mr. T. on Sunday evening last, was calculated better than any preceding one to secure the assent of persons who have not very thoroughly examined the subject,—and, unfortunately, these are a large portion of the community;—but to the minds of others, we believe, it was viewed as really the most illogical and inconclusive of the series. At least, this is the opinion we have heard invariably expressed by those who are familiar with the controversy between Universalists and the Orthodox. Why, give any preacher the advantage, in the outset, of a long standing prejudice in favor of his views, which excludes all disposition to hear any thing on the other side—and let him collect together a number of detached passages, usually understood to support his theory, like bells upon a string; let him ring changes thereupon so loud as to blunt the faculty of discernment; and it is the easiest thing in nature for him to obtain the credit of complete success. On our souls, we could but look upon his last effort very much in this point of view.

Aware that reason was opposed to the doctrine he was about to establish, the lecturer was careful, in the outset, to put a bar against this dangerous and mischievous prerogative. It was the cause of all the errors upon the subject. But for this, every body would have been orthodox in relation to endless misery. As near as we could understand him—we do not profess to give his own words—he would have us know, that sinners had no right to judge upon the question. They were the criminals, and no criminals can be allowed to judge in their own case. Of course, then, from all but believers in his doctrine, both reason and scripture are excluded; for if they may not judge on a matter in which they are interested, why allow them the means of judging? This is the good old fashioned Catholic doctrine.—All faithful Romanists will subscribe to it most cordially. And is it so? We may believe it when we abjure the principles of the Reformation. We know there are some people who abhor reason most heartily—the cause is obvious. Some one has told us of certain persons “who can reason against reason, and give a very good reason why reason is good for nothing.” For ourselves, we are so protestant, that we must believe God has given us both reason and revelation to aid all in acquiring a knowledge of the divine character and government—and that, being given to man, they have a right to employ both for the purpose of ascertaining the truth.

Having thus denied to sinners the right of judging differently from him on the subject—a “veto” quite necessary, indeed, for the safety and success of his subsequent argument—the preacher announced his text;—Rom. vi. 23. “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

From this text the preacher proceeded 1st. To explain the meaning of the word “death;” and 2d, to show that sinners deserve what is comprehended in the term. 1. Death could not mean “temporal death,” because this the righteous suffer in common with sinners, (as if all were not sinners, or as if God could not give to any sinner eternal life after the payment of his “wages.”) It must mean either annihilation or “endless suffering.”—After employing some argument—we have forgotten what it was, now—to show that it could not mean annihilation, he came to the conclusion that the wages of sin must be endless suffering. True, he allowed, the passage itself did not say endless suffering was meant. To obtain this information he must go into other parts of the Bible. Being thus driven to abandon his text as insufficient for his purpose, resort was had to detached passages, promiscuously culled with no reference to their contexts, to obtain a meaning for St. Paul which that apostle did not seem to have understood, or which he—most carelessly— withheld!

His first and chief appeal was to a few passages in the Revelation, which speak of the “second death.” This he concluded was a death after the death of the body and the final judgment; a death of souls whose torments ascend up forever and ever. And this must have been the death denounced in the text. Now we have always considered the Revelation a “dark saying”—so dark in-

deed that we think it extremely unsafe to quote any of its highly metaphorical and prophetic passages as clear proof of any doctrine not expressly laid down in other sacred books. And in this caution we are not alone. About every orthodox Commentator we have ever seen agree that the meaning of the Revelation is exceedingly problematical.—Dr. Adam Clarke says: “What it all means, God in heaven only knows.” Indeed, even the genuineness of the book itself is in dispute amongst critics. Mr. T. must have known this. He must have known also, the obscurity of the composition and with how much hesitancy the learned venture to rely upon its passages for proof. Under these circumstances we could but regard the easy and off hand manner in which Mr. T. quoted from the book, as uncandid and disingenuous.

We think it can be made to appear, that the Revelation was written before the destruction of Jerusalem; and that in all probability, its prophetic descriptions relate to the revolutions which took place in the early ages of the Church. At any rate, one fact is certain. The very first verse of the first chapter declares, expressly, that the entire book is a “Revelation—which must shortly come to pass.” The near approach of the events therein described is in several other parts of the book, reassured. And the last verse of the last chapter (save the benediction,) declares, “he which testifieth these things saith, surely I come quickly.” From all this, we have a right to infer, nay, must infer, that the events therein described, whatever they were (the “final judgment” was said to be one, by the preacher,) must have been fulfilled shortly after the time in which the book was written.

As to the “second death” which was Mr. T.’s grand reliance; we have an opinion upon that as well as he. It would be needless, however, for us now to consume time and room in spreading our views of it out in the course of this article. We will, however, just give the opinions of a few staunch orthodox authorities on the subject of the “second death,” “lake of fire and brimstone,” the “torments ascending forever and ever” &c. for the consideration of Mr. T.’s friends.

Dr. Adam Clarke says: “All these things may literally apply to the final destruction of Jerusalem, and to the revolution which took place in the Roman Empire under Constantine the Great. Some apply them to the day of judgment; but they do not seem to have that awful event in view. These two events were the greatest that have ever taken place in the world, from the flood to the 18th century of the christian era; and may well justify the strong figurative language used above.” Mr. C. mentions that Dr. Dodd concurs in the same opinion.

On the text, Rev. xxi. 8. “But the fearful, and unbelieving, &c. shall have their part in the lake that burns with fire and brimstone,” Rosenmuller says:

“Isaiah has a comparison not unlike this, chap. lvi. 24, in which is contained a description of the most severe punishments.—The same is repeated in Rev. ix. 10,—where the devil is added. The divine prophet thus signifies, that idolatry and idol worship should be so extinguished in the Roman empire, that nothing more of it should appear than of a thing consumed by fire—than of Sodom, for example, and the neighboring cities.” The above is a transcript by Rosenmuller from Grotius.

Dr. Hammond paraphrases the text above as follows:

“But for the false, apostatising, cowardly Gnostics, notable for so many ill qualities, abominable villanies in lust, bloodiness, persecuting of the orthodox pure christians, adultery, sorcery, idol worship, deep dissimulation and lying, and falsifying, yea, perjuries, and all such as they were, they shall utterly be turned out of the church, not to appear any more among christians.”

Again, Dr. Hammond, commenting on the phrases first resurrection and second death says:

“Chap. ii. 11. “He that overcomes shall not be hurt by the second death, that is, if this church holds out constant, it shall not be cut off; that is, though it shall meet with great persecutions; (Verse 10,) and death itself, yet that utter excision would no way better be prevented than by this of constancy and persevering in the suffering of all.—So here, speaking of the flourishing condition of the christian church, reviving after all its persecutions and corruptions, to a state of tranquility and purity, [which he calls the first resurrection.] on these, saith he, the second death hath no power, that is, they have not incurred that utter excision, (having their part in the first resurrection,) but they shall be priests to Christ, and God, and reign, &c., that is, have a flourishing time of christian profession for that space of a thousand years. So in ver. 14, where death and hades, [hell,] are cast into the lake of fire, that is, death and the state of mortality, utterly destroyed, (O death, I will be thy death) it is added, this is the second death, that is, mortality is utterly destroyed, there shall now be no more death, the life shall be eternal. So in Chap. xxi. 8, the lake which burneth with fire and brimstone, (the utter, irreversible destruction, such as fell on Sodom, called eternal fire utterly consumptive,) is called the second death, into which they are said to go that are never to appear in the church again.”

Dr. Lightfoot on Rev. xx. 5, 6, fixes the time of the first resurrection and consequently of the second death, as follows:

“That is, when the gospel, being published among the heathen nations had laid open all the devices and delusions of Satan, and had restored them from the death of sin and ignorance, to a true state of life indeed.—This was the first resurrection.”

Grotius on the words, “shall be tormented with fire and brimstone,” says:

These words may, indeed, very aptly signify torments after the resurrection. But as similar language occurs, Chap. xix. 10, where no reference is had to that period, as is evident from what follows, it appears that an interpretation should here also be adopted, applicable to that people; that conscience should be understood as burning within them, in the presence of Christ and his angels; this would be somewhat like dwelling in Gehenna. Thus have the poets represented the bosoms of men to be burned before the face of the furies. And the smoke of their torments ascendeth up forever and ever; i. e. the memory of the afflictions they have suffered shall continually remain. Words often burst forth from the impious, testifying the anguish of their minds: as from Tiberius, in his epistle, found in Tacitus, and Suetonius.

These are all orthodox authorities of the first water. Perhaps we shall subject them to the charge of being “dishonest” for daring to give such interpretations against Mr. T. but we always like, when we can conveniently, to refute our opponents out of their own mouths. We could extend quotations to the same effect from distinguished writers, not Universalists, if we deemed it necessary.

As Mr. Tappan’s great point was the “second death,” and, as we have shown from his own authorities, that the use he made of the passages, was, to say the least, of doubtful validity, we trust we may claim some reason for not being satisfied with his proofs hitherto. The truth is—it need not be concealed—the lecturer took his passages out of their connexion and out of their true meaning, and applied them to explain a text which had no more relation to them than Esau’s birthright had to Samson’s foxes. If indeed Paul did mean to say that the wages of sin is eternal suffering—why in the name of good nature, did he not say so? Why did he neglect the insertion of such important qualifications as the advocates of endless misery strive to impose upon his language?—Cannot one, one single text be found in all the Bible, which of itself plainly teaches that doctrine? Not, common sense says, it better be given up. We dare say if it were left to the orthodox clergy of the present day to make a Bible it would not be thus deficient; nay, we should find endless punishment plainly expressed all over it;—it would be the burden of every book. The fact that those commentators are obliged to take half a word from one writer and join it to half a word of another, half a text here to put with another moiety there, is evidence—evidence enough—that they are hard pressed to make out their case; that, indeed, they cannot find a plain unequivocal statement of their doctrine in all the Bible. Truth—heavenly truth—needs not this patchwork business. It sanctions not the joining together of things which the sacred writers have put asunder.

But admitting Mr. T. was correct. Let it be then that the wages of sin is “eternal suffering.” And what is the consequence? Why plainly this—every soul of man must end in eternal misery. Nay, he himself said, God will give sinners their deserts.—They deserve endless misery. This is their wages. “If sinners deserve endless suffering,” said he, “they will suffer it.” God is a sure paymaster. The soul that sinneth, it shall die. These statements were insisted upon. The justice of God required it. His law is just. It is plain then, that as all have sinned “every soul shall die,” by which word Mr. T. contended was meant “endless suffering.” True, he subsequently said there was a way of escape. But this was only saying his doctrine proved too much and destroyed itself; it involved a contradiction of his whole subject. Either God will give every man his wages or he will not. Mr. T. said he would. Then there is no escape.—If he says there is an escape, we will take advantage of the same way and prove that the escape will be universal.

The truth is, Mr. T. overlooked the true meaning of his text. For if he will read the context, he will see that the very same persons are promised eternal life, who receive the wages of sin; which is impossible on the ground of his doctrine. Verses 20, 21.—“For when ye were the servants of sin, [meriting the “wages,”] ye were free from righteousness. What fruit [plainly what wages,] had ye then in those things whereof ye are now ashamed? for the end of these things is death” [i. e. the “wages” or “fruit” which they actually “had,”] even in this world, and which had come to an end!

Dr. Clarke on Mr. T.’s text says:

“The word *oponia*, which we here render wages, signifies the daily pay of a Roman soldier. So every sinner has a daily pay, and this pay is death: he has misery because he sins. Sin constitutes hell; the sinner has a hell in his own bosom, all is confusion and disorder where God does not reign; every indulgence of sinful passions increases the disorder, and consequently the misery of a sinner.”

Allowing Dr. C. to be good authority, (which we suppose will not be disputed) the wages of sin are paid to transgressors daily. And so we might expect. For God is a prompt paymaster. And as long as he practices sin, so long will he receive his wages, and no longer. It cannot be endless, unless

he sins endlessly, a point which is not to be proved by the fact, that death is the wages of sin.

That Paul knew the wages of sin was not endless suffering, appears plain from what he says in the preceding chapter. “As by one man sin entered into the world and death [endless sufferings entered the world?] by sin, and so death [endless suffering!] passed upon all men for that all have sinned.”—“That as sin hath reigned unto death, [universally,] even so [universally,] might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Pray tell us, how all men can suffer death, or endless punishment, as their wages, and yet receive the “gift of God which is eternal life.”

Mr. Tappan’s system is a porous one—it crumbles at the touch. With some ingenuity it may be made to appear “beautiful outward,” but when approached and compared with the lively oracles of truth, it must totter and fall to ruins. Blessed be God that it so! Yea, blessed be God! Amen.

CONFERENCE IN MINOT.

It will have been perceived by the Notice which Brs. Frost and Bates have given, that the Universalist ministers of this State living west of Kennebec River, are invited to meet at Minot Corner on the 12th of March—a week from Wednesday next. It is a good thing for brethren to meet together often and consult on the best measures to be pursued for the advancement of the cause of peace and truth, and we hope and trust the meeting will be attended by all embraced in the call. We shall go if it is a possible thing. There will be no public religious exercises.

SACO.

Some time ago a venerable friend of ours in Alna stated that a report was in circulation in that place that Rev. S. Johnson of Saco, formerly of Alna, had got up a revival in that town, and that “many of the church and parish of the Universalist clergyman in Saco, had left him and joined Mr. J.’s church;” and requested information from us on the subject. We can only say in reply, that there is not a Universalist Church, Parish or Clergyman in Saco, and of course none could have left it or him to join Mr. J. The story is probably of a piece with those usually circulated from such sources. We have never heard of any Universalist in Saco making shipwreck of his faith to escape to the leaky craft of modern orthodoxy.

ERRORS CORRECTED.

In our article on Mr. Tappan’s Third Lecture last week there were two errors as to dates, one merely accidental, the other originating in carelessness. It was said—“Rosenmuller says his book was written between six and seven years before Christ, or three thousand and seven or eight hundred years from the creation.” It should have read—Rosenmuller says this book was written between six and seven hundred years before Christ, or three thousand and three or four hundred years from the creation.

[For the Christian Intelligencer.]
HISTORIC SERMONS.—NO. VIII.
NOAH.

“And God blessed Noah and his sons, and said unto him, be fruitful, and multiply, and replenish the earth.” Gen. ix. 1.

What men of the human family, ever passed through such solemn scenes as Noah and his sons! They had seen the earth filled with people. They saw all flesh corrupting their ways before God. They had seen the earth groaning under the oppression of tyrannical and cruel men. They had heard the denunciations of the Almighty, against the deniers of his being, and the abusers of his goodness. They feared the approaching destruction. They labored and suffered reproach, and sacrificed their all in obedience to the divine command. They entered the ark which they had prepared, with every kind of living creatures. He had heard the falling rain for six weeks together. They had felt the bursting fountains of the great deep. They saw the surrounding darkness and they heard the cries of perishing thousands. They knew that the whole world of the ungodly, were destroyed by the vengeance of a righteous God. They had been wafted by the flood over lofty mountains; they had been preserved in safety more than a year in the ark; they had now landed upon the dry ground; and found the whole earth the lot of their inheritance.

Noah had become personally acquainted with multitudes of mankind, in the course of six hundred years. He knew how they had treated the preacher of righteousness. He knew the purpose of God, and feared the approaching destruction. What must have been his feelings, when he knew that they were fleeing from the rising flood; starving, struggling, drowning all around him; parents and children, husbands and wives, brothers and sisters, friends and neighbors, involved in one common ruin! God, who made them, would treat them, as though he repented that he had made them. The long suffering of God had waited, while the ark was preparing, but God’s spirit should not always strive with man. The ungodly had forfeited life, with all of its enjoyments, and merited swift and awful destruction. What terrors must have seized upon their guilty souls, when they found Noah a preacher of truth; when the rains descended, and the floods came, and swept them from all their resting places, and sunk them beneath the overwhelming waters.

Millions of ungodly men from age to age, have been swept from the earth, with the besom of destruction, by various judgments, such as war, famine, pestilence and earthquakes, who did not take warning, from the

example of the old world, which were destroyed by the flood.

Noah was a prudent man who foresaw the evil and hid himself, while the wicked passed on and were punished. Who would not choose to be saved with Noah in the ark, and then have the whole world for his possession, for three hundred and fifty years, than perish with the ungodly in the flood of waters? What christian is now so heavenly minded, that he would not choose to live longer on earth, under the smiles of heaven, than be cut off, with all his friends and connexions, by divine judgments?

“God blessed Noah and his sons, and said unto them be fruitful and multiply, and replenish the earth.” A similar command, God gave Adam when he first placed him in the garden of Eden. Could such a command be a blessing, if Adam and Noah, believed that a large portion of their descendants would be abandoned of their Maker to never ending torments? If the doctrine of endless misery, for any of the human race, was made known to Adam and Noah, at the time they were commanded to be fruitful and multiply, and replenish the earth, how could they think themselves blessed of their Maker? Who would willingly be the means of introducing souls into existence, who should be sinful and wretched world without end? If such be the way God blesses his creatures, what would he do were he to curse them? What christian would now consider himself blessed, were he to know that his offspring would be left of God to sin, and yet held up by God to suffer as long as God lived to support them in being? Did Noah’s faith consist in fearing everlasting punishment in another world, if he did not build an ark to save himself and family, from a flood of waters, which should destroy mankind in this world? Noah was moved with fear, to prepare an ark to the saving of his house, from a temporal destruction. And God commands his rational creatures to fear him, who is able, and has actually destroyed both soul and body in hell, of many of mankind. Who supposes, that to destroy the soul, means to take it out of existence? Do not christian ministers understand, by destroying the soul, to make the soul miserable? Well, man can make the body miserable. God can make both soul and body miserable. Hence God should be more feared than man. God has made multitudes of mankind miserable, in body and soul, here on earth; but this very circumstance leads me to hope, they will not be miserable to all eternity.

Paul says, “let us fear, lest a promise being left as of entering into his rest, any of us should seem to come short of it.” Could converted Paul, fear endless misery for himself? He might fear being cast away, as his brethren the Hebrews were cast away, but they were to be received again. It is the command of Peter, that his hearers “fear God and honor the king.” And true religion is frequently comprehended in the Bible, by the fear of the Lord. Noah feared God with a reverential, obedient fear. He feared what was coming upon the ungodly in this world. If God does reveal destruction and misery in another world, men ought to fear it. But I do not learn from the history of Noah that he believed, feared, and preached it.

As God blessed Noah and his sons, and said he would no more curse the earth, as he had done, I am led to think that they did not believe in endless misery, or an endless curse, for their descendants in another world.

MUSIC.

Extract from an Address on Music, delivered before the Waterville Mozart Society, Sunday evening, 22d inst.

BY DR. J. W. FORD.

In the days of Handel and Haydn a new era commenced and was established in the musical world; and a new impulse was given to the science, by these celebrated authors and performers.

Paganini, Beethoven and Mozart have each immortalized their names, not only by the excellency of their composition, but, also, by their superior genius, displayed in the early development of their passions for instrumental music.

If we descend to our own times, we shall happily find that this is an age of inquiry and reform in the musical, as in the moral and literary world—and that much interest is taken in this subject in many parts of our own country. Already there are many beautiful and justly celebrated compositions extant, the productions of American authors.

We come now to consider the question—what is music?—Separately considered, the definitions to this term are innumerable—but collectively, music is a language common to all people. It is a collection of the various modes of expression, used to administer to the feelings, and to excite different sensations in our natures.

“Music,” says a French writer “is the language of the passions; and as such, has its grammar, its rhetoric and its philosophy.” There is no sound in simple nature that is not music. In fine, it is any audible expression directed to the passions, producing sensations of joy or pleasure—of sublimity or devotion—whether communicated by the voice of nature in the gentle whispering breeze, or in the hoarse distant thunder—whether by the common mode of expressing ideas, or by the combination and scientific arrangement of sweet, harmonious chords.

Three qualifications are said to be necessary to the proper enjoyment and appreciation of passionate and expressive music: a good ear—a quick sensibility, and a refined taste. But if we contemplate the beneficial results of music, we shall find that in some instances at least, even where those essential qualifications are not fully developed, its astonishing effects are too apparent to be mistaken.

“Music, as a calmer and anodyne, (says Sieutaud) has the faculty of diminishing the impetuous motion of the animal spirits, of moderating the passions, of rendering pain more supportable and of procuring sleep.”

We see by the writings of the ancients, that they were not unacquainted with the agreeable mode of calming the spirits; for according to Pindar and Galen, they not only employed instruments, but likewise singing in the treatment of diseases.

According to Plato, “the gods have given us music, not solely for pleasing the ear, but also to calm and regulate the passions of the mind by its charms.” “Music,” he adds,

"regulates our conduct and moderates anger," and this power is shown by what Homer says,—that Achilles was accustomed to assuage his anger by playing on the harp.

Cassiodorus has ascribed to music, not only the power of healing the diseases of the mind, but that of even causing the rise of virtues.

Mention is also made in the Memoirs of the Royal Academy of Sciences, of several professional Musicians who were speedily restored from a febrile delirium, by a concert in their apartment; and according to the Gassendi, Peirese was recalled from the gates of death by the harmonious singing of an Ode.

Thus, if we may credit the accounts of the ancients respecting the salutary influences of this science, we are assured of its truly wonderful effects, beyond, perhaps, what our own experience would corroborate. Nor should we be the least incredulous of these accounts, since, in those days the science was made a professional study and required a term of years of constant application and practice, to make a skillful performer. We must therefore infer that the performance of music, in so highly cultivated state, could not fail to inculcate a sense of its inanimate nature.

But who, that has ever been cheered by the animating strains of music, can be dead to its influence? Who, that has a spark of devotion,—and is not fit only "for crimes,—for stratagems, and for spoils,"—can remain silent and unaffected, even in contemplation of a science so ennobling?

Words are but feeble instruments, compared with the harmony of sounds. There is no language spoken in the intelligent universe, so powerful as that of music. By its charms, the noblest feelings of our natures are brought into exercise,—and those latent emotions, which the "concord of sweet sounds" alone can excite, are called into action, producing the happiest results. The soul is enchanted—the passions are captivated—and the scene is a "heaven on earth begun." The listener, as well as the performer, is often wafted from the shores of time, and conveyed, by the raptures of the inspiring theme, to mansions of felicity—the abode of the celestial choir, where all is praise and adoration—and for a time forgets that sorrow is a constituent principle of his nature.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FEB. 28, 1834.

MAINE LEGISLATURE.

Tuesday, Feb. 18.

In the Senate, petition of John Parshly and others for a horse ferry at Bath. Bill to authorize the building of a bridge over the Bluehill indefinitely postponed.

A communication was received from the governor, transmitting the report of Reuel Williams, commissioner of Public Buildings, together with his account of expenditures and receipts for the year 1833; referred to the committee on Public Buildings.

In the House, Petitions of Wm. Partridge and others, John G. Paine and others, David C. Magoun and others for a bridge—James Crockett and others for the abolition of the General Inspection of Lime—inhabitants of Lincolnville for the repeal of the law relative to lime inspection—Charles Ulmer for the abolition of the General Inspector of Lime—Solomon McKenney and others for an alteration in town line, were presented and referred—also remonstrances of sundry inhabitants of Penobscot County, and inhabitants of the town of Monson, against the location of a road—of committee of Jarviswell against a new County—Wm. Huntington and 63 others against a dam at Augusta—John Curtis and others against the petition of J. W. Sanford and others.

The Militia Bill was taken up, and a long debate ensued and several slight amendments were made. The bill was opposed at length by Messrs. Chase of Frankfort, and Chadwick of Gardiner, and advocated by Messrs. Webster of Belfast, Brown of Bowdoin, and Davis of Ellsworth. Mr. Cilley of Thomaston spoke in opposition to the compensation of 50 cents to the soldiers, and to the second training, as unnecessary and improper, but in favor of the bill if amended in some particulars.

Mr. CARRIER of Lyman called for the previous question. The call was sustained, the previous question put and carried, and the bill was passed to be engrossed as amended, Yeas, 111, nays, 49.

Wednesday, Feb. 19.

In the Senate, the bill to organize, govern and discipline the Militia, came from the house further amended. The Senate reconsidered, it adopted the amendments and passed the bill to be engrossed.

Petition of Stockholders of Bath Bank for their time to close business read and referred.

Order of notice to next Legislature on petition of First Universalist Society in Fryeburg; also on petition of John A. Phelps. Leave to withdraw on petition of inhabitants of town of Appleton; of Berlin; and Selectmen of Milo.

Bill to purchase the two first volumes of the laws of Maine published by Mr. Todd edited by F. O. J. Smith, Esq. was then taken up, and after some debate passed to be engrossed by a large majority.

In the House, bill to set off part of Hallowell, was called up by Mr. Chadwick. Mr. Dumont moved to refer it to the next Legislature—negative. The report of the committee that the petitioners pay their proportion of \$3000 toward paying the town debt, was accepted, and the bill passed to be engrossed in concurrence.

The House, on their part, proceeded to the election of a Major General of the 6th Division. Whole number of votes 153.—Alvan Bolster had 109 and was elected.

Petitions were presented and referred, of Samuel H. Mudge and others for a law to regulate merchants for advances made on assignments—James Greely and others for a dam on Penobscot river—inhabitants of the town of Cumberland for the repeal of the law—also remonstrances of town of Hallowell and Nathaniel S. Littlefield and others against the petition of James Sanborn and others—Samuel Allen and others against the petition of Thomas Enstis 2d and others—proprietors of Turner Centre Bridge and John Blake and others against the petition of Sarson Chase and others.

Petition of Titcomb Academy for aid was presented and referred.

Thursday, Feb. 20.

In the Senate, Petition of John Dunning of Brunswick for aid; of inhabitants for a new county; of Daniel Booker and 11 others inhabitants of Durham for a new county; of John A. Hyde and 19 others inhabitants of Freeport for a new county; of Jacob Hunt and others for a law authorizing the inspection of Hay; of Joseph Chase and others for a road from Sebec Mills to Has-kells' Plantation on western college township; read and referred.

The Senate proceeded to an election of Major General for 6th Division. Alvan Bolster had 14, Philo Clark 1, blank 1.

Mr. Prescott from the committee on turnpikes bridges and canals, to whom was referred the petition for a dam across the Kennebec at Augusta, made a report thereupon, recapitulating the objections which had been made and the principal points testified to by the voluminous evidence for and against, and concluding unanimously in favor of the prayer of petition, and reporting a bill accordingly.

Resolve in favor of town of Baileyville, and town of Princeton were indefinitely postponed.

In the House, Resolve proposing an amendment of the Constitution as to the time of election and annual sessions, was taken up. A motion was made to postpone the resolve indefinitely, upon which some discussion arose, the motion however was negatived, and the resolve passed to be engrossed by a vote of 118 to 44.

The question of order arose upon what construction should be put upon the Constitution where it says "the Legislature whenever two-thirds of both houses shall deem it necessary, may propose amendments to the constitution." The question was whether it meant two-thirds of the members present—two-thirds of those elected—or two-thirds of the whole number which might be elected.—The Speaker decided that two-thirds of the members returned was necessary to the passage. (183).

The further consideration of the subject was postponed till Tuesday next. Mr. Dumont gave notice that he should move a reconsideration of the vote.

Petitions were presented and referred, of Thankful McLaughlin and of Joseph Bates for change of name; Ichabod Russell for incorporation of a Stage company from Milburn to Bangor; Charles E. Eustis for remuneration for payment of certain taxes; J. D. Kinsman and others to be incorporated as Portland Band.

Petition of James Leighton and others was referred to next Legislature.

Order of notice was granted on the petition of Solomon McKinney and others. Selectmen and Assessors of Edmunds had leave to withdraw their petition.

Friday, Feb. 21.

In the Senate, leave to withdraw on petition of Moses Call and others; of C. C. Wilcox and others; of W. Capen and others members of Portland Light Infantry; Edward D. Preble and others.

Mr. Bradbury from the committee of conference on the part of the Senate, to which was referred the bill to incorporate Bowman's Point horse ferry made a report recommending that each house adhere to their former vote and accepted.

Petition of Thomas Sherman and others for a bridge over Eastern River in Dresden, read and referred.

Bill to annex Chandler's Gore to Livermore: to change name of North Salem read once and to-morrow assigned.

In the House, The vote whereby the House assigned Tuesday next for the further consideration of the question of order arising on the passage of the Resolve proposing an amendment to the Constitution, was reconsidered, and the resolve was taken up. The decision of the Speaker, that two thirds of the members elect (183) was required for the passage of the resolve was sustained.—The vote on the resolve was then reconsidered.

The question returning upon the passage of the resolve, a debate of considerable length arose. The question was taken by yeas and nays—yeas 117, nays 52. Two thirds, (namely 122) of the members elect not having voted in favor of the resolve, it was declared to be lost.

Petitions were presented and referred, of Daniel Booker and others, John A. Hyde and others, inhabitants of Brunswick, and Samuel Sylvester and others, for a new County; Samuel Sherman and others for a free bridge across Eastern river in Dresden; Samuel E. Bodfish for compensation for cutting and opening a road; and remonstrance of Levi Hamlin and others against the petition of James Greely and others.

The conferees on the part of the House, on the subject of difference between the two branches of the Legislature relative to the bill establishing a ferry at Bowman's Point, reported that they had met the conferees on the part of the Senate, and not being convinced by any considerations suggested of the expediency of establishing said ferry, they recommend to the House to adhere to their vote postponing the bill indefinitely—whose report was accepted.

Resolve in favor of George Brooks, was indefinitely postponed in concurrence.

Order of notice was granted on the petition of Jos. Nickpole and others.

Finally passed—Resolve laying a tax on the several counties in this state, and to carry into effect the act of March 4, 1833, additional for the education of youth.

Saturday, Feb. 22.

In the Senate, Resolve for the benefit of the Maine Wesleyan Seminary was taken up, the question was on passing it to be engrossed, when a long debate ensued, it was finally refused a passage—yeas 10, nays 11.

It was then moved by Mr. Bradbury, to reconsider the vote just passed, which prevailed; and the resolve was amended so as to give the Seminary \$1000 next April and \$500 a year for the two next years. The resolve so amended passed to be engrossed without a division.

Bill to annex part of Hallowell to Gardiner passed to be enacted.

The resolve from the House relating to change of time of elections and meeting of the Legislature came up, the House having amended by making the election in March instead of June, and then refused a passage.

The Senate refused to concur with the House in refusing passage. The question was then on concurring in the amendment,

which was negatived, 5 for and 13 against. Leave to withdraw on petition of Reuel Wright.

Resolve authorizing a loan on behalf of the State, finally passed.

In the House, Leave to withdraw was granted on the petition of C. C. Wilcox and others, in concurrence.

Passed Finally—Resolves in favor of the town of Dennyville; authorizing a loan in behalf of the State; respecting the State Prison.

On motion of Mr. Prince of Turner, the committee on Finance was directed to deduct the sum of \$15,523 from the valuation of Cornville and add the same to the valuation of Milburn.

Petitions of John A. Hyde and 54 others, for a repeal of the license laws, and of John Agry and 127 others for a division of the town of Hallowell and the incorporation of that part lying east of Kennebec river into a town with the name of Hallowell Port, were presented and referred.

Monday, Feb. 24.

In the Senate, Petition of Johnson Lunt and others for a bridge across the Sebasticook river in Clinton.

Bill to incorporate town of "Lawmaset" alias Somerset was further amended by striking out these words and giving the town the name of Shirley.

Bill to incorporate Buxton Freewill Baptist Society was read a second time and passage refused.

Bill to save pickerel in Joel Bean's pond: to incorporate bridge over Kennebec river in Norridgewock; additional respecting salaries of Judges and Registers of Probate: to regulate taking fish in Royall's river: to increase toll of bridge over Weld river: to incorporate Sullivan Granite Company: to incorporate trustees of Lewiston Fall Academy: severally passed to be enacted.

In the House, Resolve authorizing an amendment of the State Constitution came from the Senate, they having nonconcurring with the House in the amendment providing that the time of election shall be in March instead of June as originally reported, and nonconcurring also in refusing the resolve a passage. On motion of Mr. Vose of Augusta, the House insisted, and Messrs. Jewett of Portland, Vose of Augusta, and Robinson of Bethel were appointed conferees.

Remonstrances of Henry C. Lowell and others, P. Woodcock and others, Elijah Hall and others, and David Fales and others, against the abolition of the law providing for the inspection of lime.

Petitions of Johnson Lunt and others for a bridge across Sebasticook river in Clinton—R. M. N. Smith and others of Bremen that town may be annexed to Bristol, were read and referred.

Report on a bill enlarging the jurisdiction of the Court of Common Pleas, that it ought not to pass, was read and accepted in concurrence—also report on the petition of Solomon Raymond for aid, that his claim ought not to be allowed.

Order of notice was granted on the petition of John Creighton and others.

THE LEGISLATURE. This body will probably adjourn finally in about ten or twelve days. The present session has been an unusually industrious one. A great amount of local business of much importance has been transacted.

NOMINATION. A political convention of the Legislature has nominated His Excellency Gov. DUNLAP for re-election.

The Daily Journal announces that Mr. Goodenow declines being a candidate for Governor the ensuing election.

Returns from 24 towns, in the Worcester Spy, show that Gov. Lincoln is elected to Congress in the fifth district, by an overwhelming majority. He had 3240 votes, and his opponent, Mr. Davis, but 668. He will probably proceed to Washington as soon as the returns are canvassed and officially declared.

The following official letter from the Post Master General will be read with pleasure by persons holding correspondence with others in the British Provinces:

Post Office Department, 14th Feb. 1834. Sir,—It being officially communicated to me, that instructions have been received from his Britannic Majesty's Postmaster General in London, directing the Postmaster at St. Andrews, New Brunswick, to account to the Post Office Department of the United States for all United States postage passing through his office for the Province of New Brunswick, Nova Scotia, and Prince Edward's Islands; and that he is prepared fully to carry them into effect,—you will consider the requirement of demanding postage to be paid in advance on newspapers and pamphlets for said Provinces revoked, and you will mail and despatch said newspapers and pamphlets as you did prior to the receipt of the order of the 15th August, 1833.

I am, respectfully, your obedient servant, W. T. BARKER, P. M. General. To S. L. GOVERNOR, Esq. P. M. N. York.

The brig Lady Adams arrived at Baltimore from the Pacific, brought 300,000 dollars in specie.

Two Commissioners from Canada, are expected to visit the U. States, to examine into our penitentiary system.

The wife of Mr. Isaac Galtail, of Limerick, Me. was delivered of three fine boys on the 26th ult, and all are doing well. The grandfather has named them Abraham, Isaac and Jacob.

It is mentioned in the Southern papers that Mr. McDuffie intends retiring from Congress, at the expiration of his present term.

A Mr. Sinisino, a Swede, who has made many attempts to manufacture paper from beet-root, has lately published an essay on that subject, actually printed on paper from that material.

Mail Robbery.—The Southern Mail was robbed within three miles of this place on Wednesday night, between 9 and 10 o'clock. We learn that the plunderers carried off the mail for this place, which includes the whole distribution for the Peninsula, and also the great mail for New-York. The mail was carried in an open wagon, and the bags which were carried off, were cut out of the boot in the back part of the wagon. There was no guard and no person in the wagon but the driver. The Philadelphia mail was under the driver's feet, and thus escaped the plunderers.—[Delaware Journal.]

The Catskill Recorder states that more than one thousand deer have been slaughtered within fifty miles of that town during the last month.

J. Kemble, Editor of the Troy (N.Y.) Budget, has obtained a verdict of \$500 against J. D. Vanherbyden, for an alleged libel. Mr. D. having made the necessary explanations and retractions, Mr. K. generously refunded him the money.

LATE FROM ENGLAND.

The ship Clatham, Capt. Wood, arrived at Boston from Liverpool, whence she sailed on the 26th Dec. A London morning paper of the 24th says:—"The private information received yesterday from the Continent, has had a decided effect in improving the funds, both yesterday and to-day, particularly the pacific answer of Russia, by which the expected war in Europe will be prevented."

According to Dutch papers of the 21st the relations with Belgium were looking more tranquil. The Prince of Orange had gone to St. Petersburg, and the minister of Foreign Affairs to Vienna. These movements were looked upon as favorable to the continuance of peace.

The accounts from Lisbon, received in London on the 23d, did not communicate any view of the probable early termination of suspense which existed in that country. It does not appear that any active negotiations were going on between the Regency and Don Miguel to put an end to the war in Portugal.

TWELVE DAYS LATER FROM ENGLAND. The ship Liverpool, Barstow, arrived on Saturday morning from Liverpool, bringing London papers to the 7th, and Liverpool to the 5th Jan. Capt. B. reports that the Cotton market was improving when he left.

Considerable bustle was still observable in the dock yards in France. At Toulon vast exertions were used to fit out to sea the Montebello, of 120 guns. A new levy of seamen had also been ordered in that port.

The Liverpool Courier of the latest date says:—"The warlike preparations carrying on in this country as well as France, have given rise to much speculation as to their ultimate object, and it has very naturally been inquired, if we are to have a war, in which France shall make common cause with England? Looking at the present condition of the two countries, it is not difficult, we think, to answer in the negative. France is in no capacity to embark in a foreign war, and as for England, there has perhaps never been a period in history, when she was less capable of taking the field, laboring, as the country is at the present time, under financial embarrassment and unparalleled commercial competition."

Advices from Lisbon to the 31st Dec. picture the difficulties of Don Pedro as increasing. It is said that Miguel has abundant means to continue the contest, and it is strongly reported at Lisbon that he would speedily have a new fleet, and Napier was employed in making preparations to receive it. Don Pedro had seized an armed Portuguese Indianman, with \$100,000, besides a rich cargo of merchandise on board, for having treasonally or ignominiously run into the Tagus, with the Royal standard flag.

Accounts from Constantinople to Nov. 30, states that the city was tranquil, and the PROSTRATION of the Empire complete.

According to the French accounts of the affairs of Spain, the cause of the Queen is far from being in a prosperous condition. Sixty-two American vessels had arrived at St. Petersburg during the navigation of 1833.

FROM FRANCE.—Paris dates to 24th and Havre to 25th Dec. have been received at New York. The intelligence is unimportant.

LT. GEN. Bonnet had returned from Algiers, and had a long audience from Louis Phil.

The King of Naples had refused to acknowledge the young Queen of Spain.

Marshal Maison has gone on an embassy to the north for the purpose of trying to mitigate the situation of the Poles.

The French Chambers met on the 23d, and the King delivered his speech in person which contains nothing politically important.

SPAIN. The fort Morella had been bombarded and taken by the Queen's troops. A complete victory had been obtained over the rebels at So, and a great number taken prisoners.

GERMANY. The Frankfurt Gazette of the 15th Dec. has the following from Berlin, dated the 11th:—"The President of Westphalia has made known, that all families who may be about to emigrate to America, and who intend passing through France, will only have their passports granted to them on condition that on arriving at the French frontier, they can produce a sum of 800 fr. for the head of the family, and 400 fr. for every other individual of the party."

NAPLES. The Marquis of Bassecourt had received new credentials from the Queen Regent of Spain, but the king told the Envoy that he should always be happy to receive him as the Marquis Bassecourt, but that the Ambassador of Christianity should never have access to him.

GREECE. The following items relative to the affairs of Greece are contained in a Vienna paper of the 6th of December.

"Tranquillity continues to prevail in Greece, and trade is becoming brisk; considerably orders have been received at Trieste from Greek Houses.

The Greek Regency has done wonders during its short administration, and deserves the thanks not of Greece alone, but of all commercial nations. The cultivation of the soil is now the object of its attention, and the happiest results are anticipated."

Extract of a letter from Smyrna, dated the 16th November: "The Pacha has called to the inhabitants of Crete every thing they demanded. He admits that a monopoly to the extent of that which he enforces in Egypt would be more injurious than beneficial to him."

FROM NEW GRENADA. The New York Daily Advertiser has received private accounts from Bogota to Jan. 2, and Carthagena to Jan. 5. The difficulty with the French has been settled, and things restored to perfect harmony.

The Government of New Grenada intend to place the commerce of the United States on a more favorable footing, as they entertain a sincere desire to promote an intimate intercourse with us.

A treaty has been concluded with Venezuela, according to favorable anticipations; but nothing has been effected with the Equator, whose plenipotentiary had not arrived at Bogota.

The country of New Grenada was still in a flourishing condition. The revenue exceeded the expenses of government: various improvements were going on; in Bogota alone the public schools had received an addition of 600 children, and other provisions gave similar accounts.

Claims on France.—Extract from a letter dated Washington, 17th inst.: "Advices were yesterday received from our Minister at Paris, dated 11th Dec. which state that the French Minister had agreed that the documents and papers relating to American vessels and property captured and confiscated, should be delivered to the former with all reasonable despatch."

Appropriations.—The appropriation bill passed by Congress on the 11th inst. gives to its members for services the sum of \$555,450; to officers and clerks of both Houses, \$32,900; for stationary, fuel, printing, &c. of the Senate, \$32,550; and the same for the House of Representatives, \$150,000. The two sums last mentioned, to be applied to the payment of the ordinary expenditures of the Senate and House of Representatives, severally, and to no other purpose.

A young girl at Cognac was buried alive, when taken out, and although partly resuscitated, died a few hours after.

Notwithstanding the failure of Capt Ross' late expedition, it is said that another is in contemplation, for the purpose of seeking a North West passage. It is to be undertaken by some of those who have but so lately returned from that perilous voyage.

Jamaica.—By the Caspian, at New York from Jamaica, bringing dates up to Jan. 16th, it appears that the greatest good feeling and tranquility exist; the Assembly having passed a bill in correspondence with the parliamentary abolition act, so as to secure the compensation; and another called the island act, whereby the immediate rights of the planters are protected.

On the 1st instant, the British armed schooner Monkey arrived at Havana, with a slave ship in company, from the coast of Africa, with 800 slaves on board.

Mr. Dieffendorf, of Springfield, Otsego county, N. Y. who was recently killed of hydrophobia, by the newspapers, writes that he is alive and well.

The Hon. WILLIAM WIRT died in Washington City, about noon, on Tuesday of last week in his 62d year. It is said his remains will be conveyed to Virginia for interment. We take the following merited tribute to Mr. Wirt's memory, from the National Intelligencer of yesterday:—

In him his family have lost all that can be lost, in one among the most tender, devoted, and enlightened of husbands and fathers.

Of all who witnessed the strong and heart-rending scenes which this event has afforded, there lives not one but must sympathize, from his inmost soul, with the amiable and exemplary wife, who at once imparted and partook the purest and highest enjoyments of conjugal union, and who is now to see a premature grave open to receive the mortal remains of him who was the source and the object of the hallowed affections by which that union was cemented and embellished; with children, to whom the hand is now cold and motionless which but yesterday led them, with paternal solicitude and unerring aim, through the paths of human science, in all the intricacies of which the exercises of studious youth, and the sustained application of mature years, had instructed him, and which his genius had illustrated; to those children, the eloquent tongue, though not yet mute to grateful memory, no longer speaks, in living accents, precepts of wisdom, morality and piety, so lately enforced by the example, and adorned by the life and manners of a christian, a scholar, and a gentleman.

His country, indeed, has lost a citizen, whose talents and virtues, always adequate to the highest task of public service, were always devoted, with unflinching patriotism, to his country's good; but to that country he has left an inheritance in the extended fame which will perpetuate his name with the enduring monuments of the age and land in which he lived.

His professional brethren must largely participate in all the causes of profound regret, both general and particular, that can affect either communities or individuals. Lamenting him a brother, whom in life they loved with brotherly affection, and admired as the ornament of their profession; they have lost no time in evincing their alacrity to manifest their respect to his memory, and will, doubtless, follow out the first promptings of a spontaneous and all-pervading sentiment, and give unequivocal and lasting tokens of the sincerity and depths of their affection, their admiration, and their regret.

MARRIED.

In Belfast, Mr James Gilchrist, of St. George, to Miss Abigail G. Bean, of Northport.

In Jefferson, Mr Robert Merrill of Nobleboro', to Miss Jane Hall.

In Bristol, Arnold Blaney, Esq. to Miss Nancy Hunt.

In Embury, Mr Jacob Burns to Miss Ruth Cleveland daughter of Mr Abel Cleveland.

In Hallowell, Mr Oliver Goodwin to Miss Laura Bullen.

In Lubec, Jesse Haycock of St. George, (N. B.) to Miss Carzilla Clark.

In Calais, Mr Isaac Chambers to Miss Mary Carlow; Mr Enoch Hinkley of Farmington, to Miss Mary Smith.

In St. Stephen, N. B. Mr Isaac Leighton, to Miss Sarah Hatch, both of Penobscot.

In Portland, Mr Joseph D. Davis to Miss Orta Raynes.

At Northfield, John Appleton, Esq. of Bangor, Me. to Miss Sarah N. Allen, daughter of Hon. S. C. Allen.

DIED.

Died on board ship Harry, while on her passage from St. Croix to New York, 3d day out, of fever Mr Ephraim Sturdivant, mate, of Cumberland.—Mr. Daniel Rumney, seaman on board the Harry, of Saco, Me. died at St. Croix 31st Dec.

In Madison, Widow Elizabeth O'Neil, aged 83.

In Palermo, Widow Hannah Kidder, aged 88.

In Norway, Mrs. Rachel wife of Mr Ephraim Briggs aged 64.

At Sunkhaze, aged 62, Mrs. Mary wife, of Capt. Benjamin Read; formerly of Winthrop.

In Vassalborough, Harriet C. daughter of Mr Wm. Getchell aged 22.

In Hollis, Mr Samuel Lane aged 55.

In Portland, Capt John Patten, aged 46, formerly of Kennebecport.

In Boston, Miss Eunice W. Tripp, of Kennebecport, Me. aged 22.

In Boston, Mr Isaac Kimball, formerly of Waterford, Me.

At West Springfield, Mass. 13th inst. Mr Elisha Perkins, aged 87, a revolutionary pensioner, and on the rainy, seven hours afterwards, his wife, Mrs. Louisa Perkins, aged 82. They had lived together sixty-four years.

In Westbrook, Saccarappa, on Friday, 31st ult. Capt. Henry Balb, aged 49. Br. B. was one of our most active, enterprising, and respectable citizens. He was a kind husband, and an indulgent father, a good neighbor, and a faithful friend; and by his dispensation of God's providence, a large family felt an irreparable loss. May God, in his boundless goodness and mercy, bless and comfort them, and sanctify this bereavement to them, for their present and future good.—Mr. B. was a member of the universalist society in this place; and although he could not with propriety attend meetings constantly for the past year, on account of the peculiar state of his health, yet he was deeply interested in the prosperity of the cause of human happiness. In his last confinement, which though short, was extremely painful, he was enabled to trust in God with all his heart, and look forward to the future with hope and joy.

This is the second breach that death has made in our young society, within a few weeks; but yet we are not discouraged, the places they once filled, we trust, will be filled by others, and the truth which maketh free, prevail.—Pilot.

TIME.

Dark dealing power, around thy way
The wrecks of human grandeur lay;
Oblivion's waters, cold and black,
Roll onward in thy gloomy track,
And darkly hide from mortal ken
The traces where thy course hath been.
The proudest things that earth hath known,
The gorgeous splendor of a throne,
The crest and kingly standard—
Thy peckers arm kingly standard—
The power that shook the world with dread,
Lies crushed beneath thy mighty tread.
Successive years around thee flow,
Yet leave no traces on thy brow,
Revealing and destroying all,
As firmly now, thy footsteps fall,
As when at first thy course was given,
And thy dread limits mark'd by heaven.
Mysterious power! still deep and strong
Thy tide of years shall roll along.
The sun shall leave his home on high!
The moon and stars of heaven shall die;
But thou shalt be the last to fall,
The conqueror and the end of all.

THE WISHING GATE.

Wishes, no! I have not one,
Hope's sweet toil with me is done;
One by one have flitted by
All the rainbows of my sky.
Not a star could now unfold
Aught I once wished to be told.
What have I to seek of thee?
Not a wish remains for me.
Let the soldier pause to ask
Honor on his glorious task,
Let the parting sailor crave
A free wind across the wave;
Let the maiden pause to frame
Blessings on some treasured name;
Let them breathe their hopes in thee—
Not a wish remains for me.
Not a wish! heart not my heart,
Thou hast bade thy dreams depart;
They have passed, but left behind
Weary spirit, wearied mind.
Ah! if this old charm were sooth,
One wish yet might tax its truth;
I would ask however vain,
Never more to wish again.

A NEW BALANCE SHEET.

[The following queer statement of the question at issue between Universalists and Unitarians, we take from the Gospel Anchor of the 18th ult. It certainly presents rather a novel balance sheet, and if our orthodox friends are determined to be on the "safe side," they ought to close in with Universalism immediately. We need hardly say the article is from the searching pen of Br. Le Fevre.] N. Y. Chr. Mes.

It is admitted by the most strenuous opposers of Universalism, that it is a doctrine congenial with the finest and holiest feelings of the human heart. So true is this observation that we never yet met a person, who was sufficiently hardy to affirm that he desired the eternal misery of any human being. It is again admitted, that if it were consonant to God's will, it would be a very happy and glorious doctrine. It is further admitted by the candid opposer, that there are a great many passages in scripture, which do lead to the establishment of the belief, that "an end shall be made of sin, transgression finished, and an everlasting righteousness brought in." That the promises may bear that construction; that it may be inferred from the expression, that Christ is "the Savior of the world," that the world will be saved, and that "in the dispensation of the fullness of times, God will gather together in one, all things whether they be in heaven, or things on earth, even in Christ." A great variety of other passages might be selected, in which all are willing to concede, that the ultimate holiness and happiness of the human race, may plausibly be predicated.

Lastly, it is generally admitted that such a consummation would well harmonize with the divine attributes; for if God would make all perfectly holy and happy, it would be a most glorious display of power, wisdom and love. These are admissions in favor of universal salvation which few will hesitate to make.

Let us now see what admissions can be made in favor of endless misery. The most that can be said, is, that there are certain passages of scripture which may be construed so as to teach it. The strongest of these are purely figurative, being found in the parable of the "sheep and the goats," the "rich man and Lazarus," and others equally indefinite. On the principles of reason, aside from scripture, we cannot offer any reasons for the admission of the doctrine, for we have never met with any that could bear examination. It is equally difficult to show its accordance with the divine attributes, and the most reliance that can be placed on any, is that on the justice of God. We have made the admission in favor of endless misery.

It remains for us now to cast up the accounts, and then strike the Balance.

Universalism, Cr. Argument.
By all the holiest, purest, and most benevolent feelings of the heart, 1
"Its harmony with the will, purpose and design of Deity." 1
"The numerous passages of scripture which plainly teach it," 1
"The promises," 1
"The mission of Christ for that purpose," 1
"The principles of sound reason," 1
"The attributes of God's power, wisdom, mercy and love," 1

Endless Misery, Cr.
By certain figurative expressions, 1
"The justice of God, as opposed to his power, wisdom, mercy, and love," 1

We can now see how the balance stands, — Balance, 5

We are often admonished to be on the safe side. The advice is good, and we have made this estimate, that there may be "no mistake" in this matter.

He who would be truly wise must follow the requirements of him who "spoke as never man spoke before." True wisdom prompts us to be cheerful in the discharge of duty—to trust at all times in the rectitude of God's moral government. Thus will present peace be multiplied to all who obey wisdom's call.

Dr. Reid says—"I have been credibly informed, that a monkey, having once been intoxicated with strong drink, in consequence of which it burnt its foot in the fire, and had a severe fit of sickness, could not after be induced to drink anything but pure water.—I believe this is the utmost pitch which the faculties of brutes can reach."

HANNAH LAMOND.

BY PROFESSOR WILSON.

Almost all the people in the parish were loading in their meadow-bay on the same day of mid-summer, so drying was the sunshine and the wind—and huge heaped-up carts, that almost hid from view the horses that drew them along the sward, beginning to get green with second growth, were moving in all direction towards the snug farm yards. Never had the parish before seemed so populous. Jocund was the balmy air with laughter, whistle, and song. But the tree-gnomons threw the shadow of 'one o'clock' on the green dial-face of the earth—the horses were unyoked, and took instantly to grazing—groups of men, women and children, collected under grove and bush, and hedge row—graces were pronounced, and the great Being who gave them that day their daily bread, looked down from his eternal throne well pleased with the piety of his thankful creatures.

The Great Golden Eagle, the pride and pest of the parish, stooped down, and flew away with something in his talons. One single, sudden female shriek—and then shouts and outcries as if a church-spire had tumbled down on a congregation at a sacrament! 'Hannah Lamond's bairn!' 'Hannah Lamond's bairn!' was the loud fast-spreading cry. 'The eagle's taken off Hannah Lamond's bairn!' and many hundred feet were in another instant hurrying towards the mountain.

Two miles of hill, and dale, and corpse, and shingle, and many intersecting brooks lay between: but in an incredibly short time, the foot of the mountain was alive with people. The cry was well known, and both old birds were visible on the rock ledge.—But who shall scale that dizzy cliff, which Mark Stuart the sailor, who had been at the storming of many a fort, attempted in vain?

All kept gazing, weeping, wringing of hands in vain, rooted to the ground, or running back and forwards, like so many ants in discomfiture. 'What's the use—what's the use o' any poor human means? We have no power but in prayer!'—and many knelt down—fathers and mothers,—thinking of their own children, as if they would force the deaf heavens to hear.

Hannah Lamond had all this while been sitting on a rock, with a face perfectly white, and eyes like those of a mad person, fixed on the eyrie. Nobody had noticed her: for strong as all sympathies with her had been at the swoop of the eagle, they were now swallowed up in the agony of eye-sight.—'Only last sabbath was my little sweet baptised,' and on uttering these words, she flew off through the breaks and over the huge stones,—up—up—faster than ever huntsman ran into death—faster as a goat playing amid precipices.

No one doubted, no one could doubt, that she would soon be dashed to pieces. But have not people who walk in their sleep, obedient to the mysterious guidance of dreams, climbed the walls of old ruins, and found footing even in decrepitude, along the edge of unguarded battlements and dilapidated stair cases, deep as draw wells or coal pits, and returned with open, fixed, and unseeing eyes, unharmed to their beds,—at midnight?

It is all the work of the soul, to whom the body is a slave; and shall not the agony of a mother's passions—who sees her infant hurried off by a demon to a hideous death—bear her limbs aloft wherever there is dust to dust, till she reached that devouring den, and fiercer and more furious far, in the passion of love, than any bird of prey that ever bathed its beak in blood, throttle the fiends, that with their wings would fain flap down the cliffs, and hold up her child in deliverance before the eye of the all seeing God!

No stop—no stay—she knew not that she drew her breath. Beneath her feet Providence fastened every loose stone, and to her hands strengthened every root. How was she ever to descend? That fear, then, but once crossed her heart, as up—up—to the little image made of her own flesh and blood. 'The Lord who holds me now from perishing—will not the same God save me when my child is on my bosom!' Down came the fierce rushing of the eagle's wings—each savage bird dashed close to her eyes so that she saw the yellow of their wrathful eyes.

All at once they quailed and were cowed. Yelling, they flew off to the stump of an ash jutting out of a cliff a thousand feet above the catanar, and the Christian mother, falling across the eyrie, in the midst of bones and blood, clasped her child—dead—dead—dead, no doubt, but unmingled and untorn; and swaddled up just as it was when she laid it down asleep among the fresh hay, in a nook of the harvest field. Oh! what a pang of perfect blessedness transfixed her heart, from the faint feeble cry—"It lives, it lives!" and baring her bosom with loud laughter and eyes dry as stones, she felt the lips of the unconscious innocent once more murmuring at the fount of life and love!

Where, all this while, was Mark Stuart the sailor? Half way up the cliffs. But his eye had got dim, and his head dizzy, and his heart sick; and he who had so often reeled the top gallant sail, when at midnight the coming of the gale was heard afar, covered his face with his hands, and dared look no longer on the swimming heights. 'And who will take care of my poor bed-ridden mother,' thought Hannah, whose soul thro' the exhaustion of so many passions, could no more retain in its grasp that hope which it had clutched in despair. A voice whispered "God."

She looked round expecting to see an angel,—but nothing moved except a rotten branch, that under its own weight, broke off from the crumbling rock. Her eye, by some secret sympathy of her soul with the inanimate object, watched its fall; and it seemed to stop, not far off on a small platform.—Her child was bound within her bosom—she remembered not how nor when—but it was safe—and scarcely daring to open her eyes, she slid down the shelving rocks, and found herself on a small piece of firm root-bound soil with the tops of bushes appearing below.

With fingers suddenly strengthened into the power of iron, she swung herself down by briar and broom, and heather, and dwarf birch. There a loosened stone leapt over the ledge, and no sound was heard, so profound was its fall. There the shingle rattled down the screes, and she hesitated not to follow. Her feet bounded against the huge stone that stopped them, but felt no pain.—Her body was callous as the cliff.

Steep as the wall of a house was now the

side of the precipice. But it was matted with ivy, centuries old—long ago dead, and without a single green leaf—but with thousands of arm-thick stems petrified into the rock, and covering it as with a trellis. She bound her babe to her neck, and with hands and feet clung to that fearful ladder. Turning round her head, and looking down, lo! the whole population of the parish, so great was the multitude, on their knees! and hush, the voice of psalms—a hymn, breathing the spirit of one united prayer! Sad and solemn was the strain—but nothing dirge-like—breathing not of death, but deliverance.

Often had she sung that tune, perhaps the very words in her own hut—she and her mother—or in the kirk along with the congregation. An unseen hand seemed fastening her fingers to the ribs of ivy, and in sudden inspiration, as fearless as if she had been changed into a winged creature. Again her feet touched stones and earth, the psalm was hushed, but a tremendous sobbing voice was close behind her, and lo! a she-goat, two little kids at her feet! 'Wild heights,' thought she, 'do these creatures climb, but the dam will lead down her kids by the easiest paths; for Oh, even in the brute creatures, what is the holy power of a mother's love! and turning round her head she kissed her sleeping baby, and for the first time she wept.

Overhead frowned the front of the precipice, never before touched by human hand or foot. No one had ever dreamt of scaling it; and the golden eagles knew that well in their instinct, as before they built their eyrie, they had brushed it with their wings. But all the rest of this part of the mountain side, though seamed, and chasmed, was yet accessible—and more than one person in the parish had reached the bottom of Glead's Cliff.

Many were now attempting it, and ere the cautious mother had followed her dumb guides a hundred yards among dangers that although enough to terrify the stoutest heart, were traversed by her without a shudder, the head of one man appeared, and then the head of another and she knew that God had delivered her and her child in safety, into the care of their fellow creatures.

Not a word was spoken—eyes said enough—she hushed her friends with her hands, and with uplifted eyes pointed to the guides sent to her by heaven. Small green plants, where those creatures nibble the wild flowers, became more frequent; trodden lines almost as easy as sheep paths, showed that the dam had not led her young into danger, and now the brush wood dwindled away into straggling shrubs, and the party stood on a little eminence above the stream, and forming part of the strata.—There had been trouble and agitation, much sobbing and many tears among the multitude, while the mother was scaling the cliffs; but time was the shout that echoed afar the moment that she reached the eyrie—and now that her salvation was sure, the great crowd rustled like a wind-swept wood.

And for whose sake was all this alteration of agony? A poor humble creature, unknown to many by name, one who had but few friends, nor wished for more, contented to work all day here, there, any where, that she might be able to support her aged mother and her little child—and who on Sabbath took her seat in an obscure pew apart for pappers, in the kirk!

'Fall back and give her fresh air,' said the old minister of the parish, and the circle of close faces widened round her, laying as if in death. 'Give me the dear child into my arms, cried first one mother and then another, and it was tenderly handed round the circle of kisses, many of the young maidens bathing its face in tears. 'There's not a single scratch about the poor innocent, for the eagle, you see, must have stuck its talons in the clothes, and the shawl. Blind! blind must they be who see not the finger of God in this thing!'

Hannah started up from her swoon, looking wildly around, and cried, 'Oh! the bird, the bird! the eagle! the eagle! The eagle has carried off my little Walter—is there none to pursue? A neighbor put her child into her bosom, and shutting her eyes, and smiting her forehead, the sorely bewildered creature said in a low voice, 'Am I awake? O tell me if I'm awake, or if all this be the work of a fever and the delirium of a dream.'

ANTI-PATHIES OF A TIGER. The following account of a tiger and his tastes, is from the latest work of Capt. Basil Hall:

"We had a good opportunity of studying the habits of the Tiger at the British residence hard by, where one of the most remarkable specimens of his tribe was kept in the open air. He had been brought as a cub from the jungle a year or two before, and being placed in a cage as large as an ordinary English parlor, in the centre of the stable yard, had plenty of room to leap about and enjoy the high feeding in which he was indulged. He devoured regularly, one sheep per day, with any other extra bits of meat that happened to be disposable. A sheep in India is rather smaller—say ten per cent. less than our Welsh mutton; so this was no great meal for a tiger four feet high. The young hands at the residency used to plague him occasionally until he became infuriated, and dashed with all his force against the bars roaring so loud that the horses in the surrounding stables trembled and neighed in great alarm. Indeed, it was very difficult even for persons who were fully satisfied of the strength of the cage, to stand near it with unmoved nerves. He soon would have made famous mince-meat of half a dozen of us, could he but have caught the door open for a moment.

"But what annoyed him far more than our poking him with a stick, or tantalizing him with shins of beef or legs of mutton, was introducing a mouse into his cage. No fine lady ever exhibited more terror at the sight of a spider, than this magnificent royal tiger betrayed on seeing a mouse. Our mischievous plan was to tie the little animal by a string to the end of a long pole, and thrust it close to the tiger's nose. The moment he saw it he leaped to the opposite side, and when the mouse was made to run near him, he jammed himself into a corner, and stood trembling and roaring in an ecstasy of fear, so that we were always obliged to desist from sheer pity to the poor brute. Some-time we insisted on his passing over the spot where the unconscious little mouse ran backwards and forwards. For a long time, however, we could not get him to move, till at length, I believe by the help of a squib, we obliged him to start; but instead of pac-

ing leisurely across his den or making a detour to avoid the object of his alarm, he generally took a kind of flying leap, so high as nearly to bring his back in contact with the roof of his cage!"

Toast and Water. An infusion of toasted bread in water is one of the most salutary drinks that can be taken by the sick and valetudinary. Dr. Hancock gives his experience in its favor as follows: He cut a large thin slice of bread, toasted it carefully and thoroughly, without burning; put it, hot from the fire, in a pint of cold water; allowed it to stand a while, and then set it on the fire till it is as hot as tea is generally drank. He found that five or six cups of this water, with or without sugar, were more refreshing and sooner took off any fatigue or uneasiness, than any strong wine, strong ale, small beer, warmed coffee or tea, (for he had tried them all) or any other liquor that he knew of.

The Charleston papers state that a duel was fought on the morning of the 26th ult. at Coosawatchie, between Col. Benjamin Allston and Isaac W. Hayne. The parties engaged to fire at five paces. Col. Allston was shot in both thighs, it is said dangerously. Col. Hayne received the ball of his antagonist in the fleshy part of one of his thighs, but the wound, it is supposed, will not be attended with any serious inconvenience.

In the late message of Governor Duval to the Legislature of Florida, it is estimated that the annual value of property lost on the coast, in the dangerous navigation round Cape Florida, is at least \$500,000. In one year it amounted to \$700,000. The fact is noticed with a view of urging the completion of a canal, the route of which has long since been surveyed, for connecting the Atlantic coast with the Mississippi, above the Florida peninsula, thus avoiding altogether the Gulf. The junction between Charleston and Mobile, and the Mississippi, might in the Governor's opinion, be made from the Suwannee river, through the great Lake Okfenoke, for one half of the amount which it would cost in any other part of the United States.

Another Warning.—The body of Minor Brown, of Montville, who had been missing since the middle of December, was found on the 22d ult. in a swamp, about a mile from his house. He had not been seen after leaving a retail shop in Salem; and it was conjectured, as he was habitually intemperate, that having taken "a drop too much," in attempting to reach home through the woods, he fell, and being unable to rise, froze to death.—[New London Gaz.]

Longevity.—The oldest person deceased in the United States, was a negress in Pennsylvania, aged 150 years. The oldest Englishman known, was Jenkins, who died at the age of 169.

The joint committee on Education in the Pennsylvania Legislature, compute the number of voters in that State, who cannot read, at 100,000, and the annual increase of this class at 2500.

Last week a lady asked one of her kitchen girls, who was clearing some rubbish from the cellar, what she was doing?—Molly replied in the cant phrase of the day,—"removing the deposits, ma'm."

A blind man being called upon to judge of the qualities of a horse that a jockey was disposing of, after hearing him move pronounced him to be blind. Upon examination, this was found to be a fact, although it had till then escaped the notice of the men of vision. Inquiry was then made of the sightless man how he knew the horse to be blind; to which he replied, "from the sound of his foot upon the earth, which denoted a cautious step."

During a cause in which the boundaries of a piece of land were to be ascertained, the council of one part stated, 'We lie on this side, my Lord; and the council of the other part said 'we lie on this.' The chancellor stood up and said, 'If you lie on both sides, whom will you have me to believe?'

Fierce as he was, Chief Justice Jeffries, of England, did not always escape the sting of a repartee. He went to a country assize once, where an old man with a great beard came to give evidence, but he had not the good fortune to please the Judge; so he quarrelled with his beard, and said, 'If your conscience is as large as your beard, you'll swear anything.' The old blade was nettled, and quickly returned, 'My lord, if you go about to measure consciences by beards, your lordship has none.'

IRELAND, at the last accounts, continued in a state of great agitation. Mr. Barrett, the proprietor of the Dublin Pilot, had been found guilty of a libel, in publishing one of O'Connell's letters to the people of Ireland. He was defended on his trial by Mr. O'Connell in a masterly speech, which produced a deep sensation.

The first ox shod in America, was by William Moody, a blacksmith of Newbury, five generations past.

A man named Shrader, of Henry county, Ky. after a drunken debauch, killed three of his children, and so shockingly abused his wife that she is not expected to recover.

While Namik Pacha, the late Ambassador from Turkey to Prussia, was residing at Berlin, he was taken to the arsenal, and among other things shewn to him were the keys of Adrianople which the Emperor Nicholas or Prince Paskewitch had sent to the king of Prussia. "We also have keys of conquered cities," observed the Turk, with dignity of manner, "but we have the delicacy to refrain from showing them."

A True story. A Village schoolmaster said to one of his pupils, a very small boy, who had just gone ahead of his class for spelling best,—"Well done my little fellow, you shall have a feather in your cap." The boy burst into tears. "What is the matter?" said the master, "I don't want a feather in my cap," replied the lad. "Why not?"—"Because when father has a feather in his cap he always comes home drunk, and scolds at mother and whips her." [Temp. Recorder.]

The Union men of South Carolina appear to have become converts to the doctrine of nullification, inasmuch as they threaten to nullify a State Law, requiring every public officer to take an oath of allegiance. This is a singular revolution in sentiment.

Swedenborgians.—The annual Convention, held in Cincinnati, Ohio, have published a circular, from which it appears this sect is increasing in the West, there being now located in the "great valley," one ordaining minister, four teaching ministers, and four licentiates. It was determined to purchase a press, and issue a Swedenborgian periodical.

Removing the Deposites.—Last week the Hon. Francis C. Gray, of this city, was robbed of his pocket book, in the Senate Chamber, at Washington, whilst that body was in session. [Boston Gaz.]

A destructive fire has happened at Presque Isle, Quebec, by which ten houses have been destroyed. The fire commenced in a house occupied by Mr. Hagarman, a grocer, and spread to the Houses on both sides of the street under the Cape. Twenty to thirty families at least are supposed to have occupied the buildings, and many are in a very destitute condition. The loss estimated by the Gazette at £10,000.

Parley's Magazine.

BY CIRCULAR.

To Parents, Teachers, School Committees, and all who feel an interest in the Improvement of Youth.

IT is not quite a year since Parley's Magazine was commenced. During that short period the number of subscribers has increased to 20,000, and the work has received, everywhere, the most unqualified approbation. It has found its way to thousands of families, and while it has entertained the social circle, its instructive lessons have, we trust, often had a happy influence on the juvenile mind and heart. It has found its way to the school room; and many classes of young pupils have been cheered twice a month by the welcome voice of the teacher bidding them to be ready, for a few days, the class book which they had read over and over, perhaps twenty times, and now the pages of Parley's Magazine. The demand for the work, to be used in schools, is rapidly increasing.

Encouraged by such unexampled success, the Publishers have resolved to render it still more worthy of a liberal patronage; and to remit their contributions till they see it introduced into families and schools throughout the whole length and breadth of the United States.

In this view they have secured new aid in the editorial department. The late Editor of the Jerusalem Register, who, in addition to his qualifications as a writer for the young, has the advantage of many years experience as a Teacher, will henceforth assist in conducting it.

We propose to present, in the progress of each volume, a great variety of interesting and important topics, among which are the following:

I. **Natural History.**—Of beasts, birds, fishes, reptiles, insects; plants, flowers, trees; the human frame, &c.
II. **Biography.**—Especially of the young.
III. **Geography.**—Accounts of places, manners, customs, &c.
IV. **Travels and Voyages,** in various parts of the world.

V. **Lively Descriptions of the Curiosities of Nature and Art,** in each of the United States, and in other countries.

VI. **Lessons on Objects that daily surround Children** in the Parlor, Nursery, Garden, &c. Accounts of Trades, and Employments.

VII. **Particular Duties of the Young—to Parents, Teachers, Brothers, Sisters, &c.**

VIII. **Bible Lessons and Stories.**

IX. **Narratives.**—Such as are well authenticated Original Tales.

X. **Parables, Fables, and Proverbs,** where moral is obvious and excellent.

XI. **Poetry.**—Adapted to the youthful capacity and feelings.

XII. **Intelligence.**—Embracing Accounts of Journals, Societies, and Remarkable Occurrences.

Many of these subjects will be illustrated by numerous and beautiful engravings, prepared by the best artists, and selected not only with a view to adorn the page, but to improve the taste, cultivate the mind, and raise the affections of the young to appropriate and worthy objects. We would make them better children, better brothers, better sisters, better pupils, better citizens, and, in the end, better people.

We beg the friends of education—especially parents and teachers, to view the matter in this light. Let children look upon the pictures, not as pictures merely, but let them be taught to study them. What can be more rich in valuable materials for instructive knowledge than a good engraving?

After this brief explanation of our principles and purposes, we ask the co-operation of all who interest themselves in the education of the young, and who are desirous of the rising generation! Will you assist us in this great work—the formation of mind and character for the rising generation? Will you assist us in our power, in our endeavors to introduce to American schools, and parlors, and firesides, the stories and lessons of Parley's Magazine?

Every single number of the new volume will have a strong paper cover, abundantly sufficient to preserve the work in good order for binding, and for use in school.

The yearly subscription being but one dollar, our friends will perceive the impracticability of keeping open so many thousand accounts. It is therefore indispensable that we should require payment always in advance.

Two numbers more will close the first year, and now give this notice that all who desire to continue the Magazine, may signify their intention by a subscription for the second year.

If any of the subscribers should not receive all the numbers, they can request the Post Master to notify them of such as are missing, and they shall be sent again free of charge.

TEN COPIES FREE OF POSTAGE.
[To accommodate Associations, Schools, and Divisions, for distribution, we will deliver at any Post Office in the United States, free of postage, TEN COPIES to one address for ten dollars remitted by bank draft or money order.] LILLY, WAIT, & CO., Boston.

To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable Compound and Deobstruent Pills.

A SAFE, and efficient medicine for all those laboring under diseases of the Lungs, such as Cough, Catarrhs, Croup, Asthma, inflammations of the membranes of the throat, and organs of the chest. This medicine has been singularly powerful in curing bleeding from the Lungs, and as a preventive of consumption. It is purely a vegetable composition, and contains no native plants, and acts as a gentle and healthy purgative, and as a corrector of the impurity of the blood and fluids necessary to good and perfect health. Hence it has been found exceedingly valuable in cases of general debility; also in Liver complaints, such as Jaundice, Rheumatism, and all the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor, DR. HOLMES, M. D. who was first led to its use by observing its efficacy upon himself in cough, spitting blood, and pain in the chest, and it has since been ministered to hundreds with unparalleled success.

Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use.—Price \$1.50. Sent to S. O. BRADSTREET & CO., Agents, Gardner, who are constantly supplied with the medicine.

Paige's New Work.

B. R. MUSSEY has just published (Selected) in Punishment after death, wherein he has agreed with Universalists in their interpretation of Scripture relating to punishment, by LUCIUS R. PAIGE, of the first Universalist Society in Cambridge.

[All orders for the above work addressed to B. R. Mussey, 29, Cornhill, Boston, will receive prompt attention.]

School Books and Stationery.
A LARGE supply of all the School Books in general use may be found at WM. PALMER'S, Boston, opposite McAllister's Hotel, and will be sent as low as at any other Bookstore in the country.